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General Notes

A Scotch brother at Karuizawa, to whom, after the flood, a friend remarked, "I suppose you belong to the army of the Lord," replied, "Not I. I belong to the *navy* of the Lord," in allusion to his house having been swimming in several feet of mud and water.

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An exposition lasting two months, from mid-September till mid-November, is about opening at Maebashi. Various prefectures will participate. Maebashi Station has arranged for a chapel near the grounds, where Christian work will be vigorously conducted. Mr. Pedley will be a busy man for two months, it is safe to say.

Many who were at Karuizawa, were much interested in the hurried lectures of Rev. Wilbert Webster White, D.D., founder and president of the Bible Teachers' Training School, New York. Those who heard his address on the School, will be interested to recall that he was M.A. at Wooster, Ph.D. at Yale, professor in Xenia theological seminary, and in Moody Bible Institute, and missionary in India. The inspiration for his present great work came from the foreign mission field.

* * * *

Dr. S. L. Gulick writes that "this *great* conference [Edinburgh] has been exceedingly impressive, more perhaps because of the opportunity for seeing so many splendid personalities than for the addresses themselves. We had a goodly number of representatives from Japan. Prof. Clement made a splendid seven minute address. Dr. Davis also gave a good account of himself. Pres. Harada made several *very* excellent addresses. Also Pres. Ibuka, Bishop Honda, and Prof. Chiba made good use of their time, and left an excellent impression."

* * * *

At its twenty-sixth annual meeting the West Japan Presb. Mission passed the following resolutions unanimously: "1. That, as a Mission, we pledge ourselves to undertake as much of this village work as time, strength, appropriations, and justice to established work will permit. 2. That we reiterate to the Board our request of last year, for

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reinforcements, in order that we may so distribute our force as better to reach the villages, and better to co-operate with our Japanese co-workers. 3. That we instruct the missionary members of the co-operation committees to take up this subject with the joint committees on co-operation, with the purpose of securing the full and harmonious approval and co-operation of the Church of Christ in Japan."

* * * *

The increased volume of Christian literature in Japan and the increased ease with which it may be circulated is one of the encouraging signs of the day. During the last ten years there have been as many books, tracts and cards circulated by the Japan Book and Tract Society, as were distributed in the previous quarter of a century. Not only so, but the sales of Bibles, Testaments and parts by the Bible Societies is on a decided increase. The American Bible Society, in 1909, sold 4,887 Bibles, 40,348 Testaments and 15,810 parts. The two British Societies sold 1,650 Bibles, 25,292 Testaments, and the very large number of 220,141 parts. The W. C. T. U. workers in Japan also report a decided increase in the literature distributed and sold the last year.

* * * *

Many of our readers will be grateful to Rev. Daniel Norman, of the Canadian Methodist Mission, Nagano, for his interesting article on the Christian work at Japan's most renowned summer resort for foreigners. A very large part of the credit for the success of this union work is due to the untiring energy of Mr. Norman. At a meeting of the committee in charge, Aug. 3, 1910, it was resolved to recommend that steps be taken to secure a suitable building as a permanent home for this little church. On occasion of the report of the committee to the foreign community, the opinion was advocated by one or two, that the work should be given over to some denomination, relieving the summer residents of the financial burden, in view of the increasing demands for various causes, while a generous contribution should be given to that Mission from the proceeds of our Sunday collections at Karuizawa. We agree with Mr. Norman that it is far better to keep the work on the present basis so long as the present efficiency is maintained.

* * * *

Korea, with an area of perhaps 84,000 square miles, was annexed to Japan August 29, and Tokyo, Yokohama and other cities have had their great lantern parades by night, with many thousands in procession, to celebrate this tragical event, by which a nation of ten millions and more, loses its independence. No thoughtful man can contemplate such an event without feeling that the passing of national sovereignty is sad business. Yet Korea has experienced only what history might have taught her would be her fate unless she radically mended her ways. A weak state, with righteousness, may be respected and preserved in these days, but a nation both weak and rotten, politically, is doomed when it constantly endangers the peace and welfare of other states. The philosophy of political history justifies the action of the Hebrews in wresting from the Canaanites their land. When any nation becomes so corrupt politically as to be a curse to its own people, as well as a permanent danger to other nations, it forfeits its right to rule, if not to remain, in its territory. "Righteousness exalts a nation, but sin is a reproach to any people." We regard Japan as justified in depriving Korea of her national independence, however sad an affair it may be. In untold ways, Koreans will be better off under Japanese rule, just as Indians and Egyptians are far better off under the sway of England than they could be without it. But still the pathos of such a turn of history is profound and moving.

Personalia.

After a long visit in So. Calif., the Olds family is located at Oberlin.

Donald Gordon, Esq., and his wife visited Europe during the summer.

The Bennetts and Mrs. Gordon sailed from Seattle, Aug. 30, by the *Inaba Maru.*

Mrs. Chas. S. Griffin (Mary Avery Greene) and family spent the summer at Karuizawa.

Dr. Gordon Berry, in the early summer, finished his term of four years' hospital service.

Mrs. Inez Curl Noyes, 55 Aspen Av., Auburndale, Mass., graduated from Wellesley College, in June.

Miss Fannie B. Greene spent the summer with her brother, U.S. Consul Roger S. Greene, at Harbin.

Rev. Chas. Lysander Storrs, of our Fuchau Mission, at Shaowu, spent his summer vacation at Karuizawa.

Rev. Horace Hall Leavitt, Jr., was married on June 1, at Rochester, N.Y., to Miss Louise Bartlett Whiteman.

Telegrams dated Je 14 announced the reception by Pres. Harada, of the degree of LL.D. from Edinburgh University.

Dr. and Mrs. DeForest plan to spend about two months in Christian work in Korea, from the last part of this month.

Miss Louise Clark passed her summer in a girls' camp at Fairlee, Vt., conducted by her uncle, Rev. Edw. Gulick.

The Rev. Geo. Enzor, the first Anglican missionary to Japan, who landed at Nagasaki in 1869, died July 19.

Colcord Bartlett sailed from Yokohama, Aug. 21, by the *Minnesota*, to enter upon his studies in the United States.

We are sorry that Mrs. Clara Brown Nagasaka has declined markedly during the summer. She lies very ill at present.

Rev. Doremus Scudder, D.D., and Mrs. Scudder, after attending commencement at Yale, spent the summer in Europe.

Rev. and Mrs. Marshall R. Gaines attended commencement at Yale, and spent their summer at their old home, Merriden, N.H.

Miss Hoyt spent her summer at Obihiro, in Hokkaidō, for language study, and, incidentally, for the novelty of visiting that fine island.

Stanley D. Allchin has given up teaching and gone into business, lured by an attractive opening in a Mass. Shoe Manufacturing Co.

Miss Abby Maria Colby "seems to be in better physical condition than for ten or a dozen years," and is expected to return to Japan this autumn.

It is expected that Miss Edith Curtis, daughter of Rev. W. W. Curtis, and a graduate of Oberlin last June, will join our Mission in the spring.

All friends of Rev. W. L. Curtis will rojoice that he has recovered his health, and that he and Mrs. Curtis are expected to rejoin our Mission about the end of October.

Miss Susan Fisher Gulick, who has spent the last year with her parents, at Kyoto, sailed from Yokohama, Aug. 3, by the *Inaba Maru*, to resume her studies this fall, at Oberlin College.

Mrs. Pedley read before the Student Volunteer Conference, at Karuizawa, a paper prepared by Mr. Pedley, on the same subject as his paper at Arima, which was printed in MISSION NEWS for June.

Mr. Admont Clark, who graduated from Oberlin, in June, spent the summer near Casco, Me., at the camp of his uncle, Dr. Luther Gulick. He enters on a medical course at Columbia, this month.

Dr. Learned made a thoro business of attending commencement at Yale—the first one at which he had been present since 1873; of seventy-four living members of his class, fifty-four were on hand.

Mrs. Walker, whose article appears on another page, went to that jumping-off place called Ōmu, for Japanese language study; we explain to satisfy

the curiosity of readers to know why she went *there*.

Dr. and Mrs. Davis spent the summer at Weld, Me., as did Mr. and Mrs. (Helen Davis) Chandler, and Messrs. Louis and Dwight Davis. Dr. Davis' address, Sep. 1 to Nov. 1, will be, Boston, care of Treas. Wiggin.

All present and former members of the Mission will sympathize with Mrs. B. J. (Anna Y. Davis) Salvage, Lewes, Del., in her bereavement by the death of her husband, Rev. B. J. Salvage, June 9, at the age of sixty.

Mrs. Agnes Donald Gordon attended the Edinburgh Conference, June 14 to 24, and spent six weeks in Great Britain; she visited an old friend at London, with whom she saw much of the city and its numerous attractions.

Miss Hattie Agnes Taylor arrived at Yokohama, July 24, by the *China*. She graduated from Oberlin College, in 1909, and took one year in kindergarten study; she is to be associated with Miss Howe in kindergarten work at Kobe.

The entire Mission, and especially Kobe Station and her many Japanese friends, will rejoice that Miss Barrows was expected to sail Sep. 13, from San Francisco, on the *Siberia*, or as soon after as she can secure accommodation.

Mrs. Learned made the Foreign Missions Club, 151 Highbury New Park, N., her headquarters in London, and recommends it highly. She paid a visit to Mrs. E. Hamilton Sharp, at Bookham, and to Miss Legge, at Oxford. She sailed Aug. 6 for the United States.

Rev. Crowder Bell Moseley, Principal of the Palmore Institute, a large night school for Japanese working young men, under the care of the Southern Methodist Mission, at Kobe, received the honorary degree of Doctor of Divinity, in May, from Port Gibson College in Mississippi, his native state.

By the kind help of a friend, Edward and Grover Clark enjoyed a summer's tramp in England and Switzerland, along with their cousins Luther and Leeds Gulick, under the conduct of Dr. Sidney L. Gulick. Edw. Clark is a junior at Oberlin, and Grover becomes a freshman there.

Rev. Frank Newhall White, D.D., who has been supplying the Central Union Church, Honolulu, all summer, in the absence of the pastor, Rev. Doremus Scudder, D.D., has had large audiences, especially at the Sunday evening services. Extensive advertising was employed to bring out men, and Dr. White's pungent utterances, and up-to-date, practical thought gripped them.

Under "List of Sailed Volunteers" in the Report of the Rochester Convention, are found the names of Mrs. Geo. Ernest Trueman (Julia Clarissa Hocking), Iowa Wesleyan Univ., and Oberlin College; Mrs. Dana Irving Grover (Miss Charlotte Eleanor White), Univ. of Wisconsin; Miss Mary Eliz. Stowe and Miss Grace Hannah Stowe, Mt. Holyoke College and Conn. State Normal School; and Miss Rosamond Cozad Bates, Vassar College.

Rev. Wynn Cowan Fairfield, a graduate of Oberlin College, '07, and Oberlin Seminary, '10, and Miss Daisie Pearl Gehman, his college class-mate, were married at Yokohama, July 15, by the Rev. T. Roseberry Good. Miss Gehman had been a member of our Shansi Mission for three years, and the happy couple will locate at Taiku, China, for missionary service. Tho the *legal* marriage was necessarily in the presence of a representative of the U. S. Consulate, the second ceremony, later, at Karuizawa, conducted by Dr. Newell, in the beautiful grove surrounding his cottage, seemed more like a real marriage ceremony.

Jerome Davis Greene, who was private secretary to ex-Pres. Eliot, for some years, and subsequently was made sec'y to the Corporation of Harvard University, was appointed in May, General Manager, of the Rockefeller Institute for Medical Research, and for the Rockefeller Hospital, both at New York City. The administrative work

will be in his hands. There is also a farm in New Jersey, for animals whose diseases are to be investigated. Mr. Greene's official connection with Harvard University ended with June, and that with the Rockefeller institutions began on July 1. His address is: 144 East 56th St., New York City.

We regret much that Mr. David F. Wilber, U.S. Consul at Kobe, has left to become U.S. Consul-General at Vancouver, B.C. He left Sep. 3 by the *Empress of China*. We presume this change is connected with the poor health of Mrs. Wilber, who was compelled to return to America almost immediately on their arrival in Japan. Mr. Wilber is a man of varied experience in the consular service, and has been highly respected by the communities in which he has served. Some of our Canadian friends have testified repeatedly to us, of his great acceptableness at Halifax, N.S. He is an active official not only of the Republic of the United States, but also of the Kingdom of Heaven. Christian circles at Kobe will regret keenly his departure.

Miss Helen Augusta Davis was married to Mr. Robert Elmer Chandler at Worcester, Mass., July 6. Mr. Chandler is a son of Dr. Chandler, of our Madura Mission, India, and a graduate of Yale, both College and Divinity School. They expect to join our North China Mission later on. Dr. and Mrs. Davis were present at the wedding. "Louis and Dwight were with us;—Louis acting as *chauffeur*, drove them up from Boston, and then, in fine style, took them off to regions unknown. Mr. Chandler, Robert's uncle, now treasurer of the Twentieth Century Club, assisted Dr. Davis and pronounced the last word. It was a very beautiful service. Gordon Berry and George Cary were there;—the latter was one of the 'best' men."

Miss Mary Shed has been sending MISSION NEWS for some years to the late Mrs. Ames, of Swampscott, Mass. Several in the Mission will remember with great pleasure an extended visit to Japan in 1892, by Mrs. Ames and her two daughters. A recent letter from Miss Harriet S. Ames says, "The arrival to-day of the little monthly messenger from Japan for my mother, leads me to write and tell you of her passing away on Apl 19, in her eighty-seventh year,—only a week after her return from a winter's stay in Nassau, Bahamas. My dear sister, Lilla, passed away Nov. 20, 1908. I am the only one of the happy trio to whom you and the many other dear people in Japan, were so very kind. We never ceased to talk of the pleasure of that visit or the generous hospitality which we received. Please extend this word of appreciation to all who may remember us."

"At a meeting of the President and Fellows of Harvard College in Boston, June 13, 1910, the resignation of Jerome Davis Greene as Secretary to the Corporation, Member of the Faculty of Arts and Sciences, Member of the University Council, Member of the Resident Executive Board and Member of the University Dining Council, was received and accepted to take effect June 30, 1910.

"The members of the Corporation in accepting Mr. Greene's resignation, desired to record their appreciation of the services that he had rendered them. His unwearied devotion to the service of the University, his extraordinary care and accuracy in conducting his work as Secretary, and his unfailing courtesy and kindness to each of them have impressed them with a deep sense of obligation and of personal loss at his departure.

A true copy of record,
Attest:

HOWARD L. BLACKWELL.
Comptroller."

Rev. Henry Loomis has acquired deserved fame thruout the gipsy-moth-cursed sections of the world, by his

discovery of the parasite which, above others, appears to hold the moth's ravages in check in Japan, and by his bringing the discovery to the attention of the Department of Agriculture, at Washington, and leading it to take action. In the Illustrated London News, Je 11, 1910, we find a likeness of Mr. Loomis, and several fine illustrations of the gipsy-moth and caterpillar, its chief enemy, the ichneumon fly, which stings the caterpillar and lays eggs in its body; the eggs on hatching produce grubs which feed on the fat of the caterpillar until its vitality is so exhausted that it fails to transform into the chrysalis stage. There is an illustration of the beautiful beetle, kallisoma, which is also an enemy of the gipsy moth, from feeding on the moth itself. Further illustrations are given of the process of hatching the eggs of the parasite at Boston, and the manner in which they are despatched to localities where they are needed. Each year the eggs are collected in Japan and shipped to America in ice boxes, whose temperature arrests development during the journey.

Sapporo Station.

As the editor gives the opportunity, it is a pleasure to tell the readers of MISSION NEWS, with some detail, about the work in Hokkaidō, and the opportunities open and opening for the spread of the Glad Tidings.

It has been many times repeated that the heart of the Hokkaidō is open, to a degree not known in other parts of the Empire. The people—largely immigrants—are free to embrace Christianity and to ally themselves with the church here as they never can be in the close proximity to their ancestral temples and to their elder relatives in Japan proper. This is a condition that has obtained for two decades.

Now, an appropriation of seventy million *yen* from the Tokyo Government, for the further and systematic development of Hokkaidō's natural resources, to be expended during a period of fifteen years, leads to the hope that our population of one and a half millions will be trebled in the near future. The island is abundantly capable of supporting three times its present population. Not a few of the expected immigrants will be already Christians. Many more will come with minds open to receive the Truth, if it is promptly and reasonably presented to them, because it is just the open-minded and wide-awake citizen who is most likely to immigrate to us.

Already new harbor works are begun and new light-railroads are projected, which, by making accessible certain regions that are now fairly inaccessible, and by promoting new enterprises and inducing new thrift, will make it possible for new churches to spring up and become self-supporting in a comparatively short period, because, again, experience has shown that it is just where there is thrift and progress in business that the church is most quickly planted and developed. It will be readily understood then that, in addition to the general favorable condition of the last two decades for Christian propagandism, we have just entered upon an era in which conditions promise to be doubly and increasingly favorable.

Now, will the patient reader go over the actual conditions of some of the parishes where the Mission has formal relations, or at least some responsibility?

The Urakawa Church has just dedicated (July 31st) a fitting little meeting-house erected since its former building was burned (Feb., 1908). This church does not now have financial aid from the Mission. Neither does it now have a pastor. Some years ago its zealous, self-sacrificing minister virtually insisted upon the church declining aid. Thus the weak little congregation was crowded to the name self-support before it could have the reality, with the result that when that self-sacrificing minister resigned the church could not secure a successor,

and so is still without a pastor. The Hokkaidō Association (*Bukwai*) has asked the Mission to take up the work again. The matter is now under consideration. Meantime we recognize a responsibility for both the church and the whole region, and always seek, by personal influence and visits, to strengthen the brethren and win new believers. Here is the whole province of Hidaka with very little Christian work (barring that for Ainu), except the *Kumi-ai*. And the responsibility for it is laid upon the Mission by request of the Hokkaidō Association.

Immanuel is a little community with a beautiful name. But the soil is not very fertile, facilities of communication are poor, and the farming community is not thrifty. Evangelization has lagged. At last, on the 17th of May last, the evangelist who had labored faithfully amongst the people for thirteen years, withdrew. There is a small Episcopalian church in the same township; and we shall leave the work there to the Episcopalians, for the present, at least, except for occasional personal visits by the missionary.

Pompira, up in the wilds of Teshio, a congregation that never had a resident minister, organized and shepherded by a young man who does Christian work for the love of it, and works his farm to pay expenses, continues to flourish. It has a little church building about ready to dedicate.

Tokachi Church, in Obihiro, at the center geographically, educationally, politically and otherwise, of the large province of Tokachi, is in most hopeful condition, witnessing a good confession. The writer is inclined to believe that this little congregation, only three years old, and its faithful minister, constitute the strongest moral and religious influence in the whole province.

Otaru work advances apace. The church grows in numbers, in self-help, and in grace, year by year. And, besides the central congregation, the church and the Mission join in maintaining a preaching place in a remote part of the city. This work is the special charge of Mr. and Mrs. Bartlett. It is a center whence go out many and varied Christian influences. Individuals are being brought into the faith and the life that is there exemplified is slowly moulding the whole neighborhood. The Otaru and the Tokachi congregations are the most normal, hopeful and powerful of any with which the Mission has relations.

Besides these places cursorily described, there are, in Hokkaidō, four self-supporting churches, and two out-stations of the Japan Missionary Society. These half-score of congregations are doing what they can for the evangelization of this enterprising and rapidly increasing population. But there are many open doors into which, for lack of force, we are unable to enter. We wait upon the Lord and upon the Prudential Committee.

GEORGE M. ROWLAND.

Christian Work at Karuizawa.

The Missions operating in this part of the country have all attempted to do Christian work in Karuizawa and the adjoining villages. The Dutch Reformed and the Canadian Methodist Mission, working in Komoro, and the Episcopal Mission, in Ueda, have assisted in the Gospel seed sowing that has been done here. But Japanese workers have shown a great reluctance to work in and around Karuizawa during the nine months when no foreigners are here. One Japanese worker said to the writer that the villagers were so enslaved by strong drink, gambling, and other vices, and were so unutterably degraded that he had no desire to come even twice a month to work amongst them, so long as there were much larger places still unevangelized. But it has often been said that Karuizawa people are above the average in cleverness and intelligence. Missionaries coming for the

summer, began special work among the residents not only of Old-Karuizawa, but also of Shin-Karuizawa, and Kutsukake.

In the summer of 1905, during meetings for the deepening of spiritual life, not a few expressed regret that more was not being done to evangelize the people of this village. At that time the only systematic work throughout the year was by the Methodist worker from Komoro, who came twice a month and conducted meetings in Karuizawa, Shin-Karuizawa, and Kutsukake. As the whole community by formal resolution expressed a desire to have an evangelist reside permanently in Karuizawa, that more effective work might be done, the Methodists agreed to withdraw and cease work so long as the summer residents would carry it on. An evangelistic committee was appointed, representing both Christ Church and Union Church congregations, and instructed to employ an evangelist with whom the committee was to work in evangelizing this locality. It was no easy task to find a suitable man willing to work under a committee of foreigners, and live in Karuizawa through the year. However, a man was found, Mr. S. Kagami, and, in view of the difficulties of the work, we are sure that all feel thankful for the success attending it during these years. Those who know him best, and especially those who attended the services conducted by him during the early part of this summer, speak highly of his zeal and consecration. Already a very marked change has come over the people of the place, and many who formerly lived low, sinful lives have been converted, and are living honest, upright lives, purer in body and mind than they ever thought possible.

But some may say, "What of the future? How can a church develop and grow strong unless affiliated with some organization?" Some may not like the idea of a small, local church entirely separate and independent. For reply we would say, "What of the past?" By far the greatest success has been manifest during the years of united effort, when all, missionaries and others, of many denominations represented in Karuizawa, lost sight, for a little while, in a little place, of their various denominational differences, and united in one consecrated effort, born of the desire to do more for Christ in Karuizawa than had hitherto been done.

Mr. Kagami's report for the year ending June 30, 1910, follows:

Number baptized during the year...	9
Number of baptized adults on the roll	24
Number of baptized children	10
Number of catechumens, or seekers.	5
Total meetings and services held ...	135
Average attendance at Sunday services	25
Average attendance at prayer meetings	18
Average attendance at meetings for police and railway-men at Shin-Karuizawa	68
Average attendance at Sunday-school, Karuizawa	22.4
Average attendance at Sunday-school, Kutsukake	23
Total collections and contributions from Karuizawa	¥52.66½

This does not, by any means, show all that has been accomplished, for quite a number have been baptized during the five years of united interdenominational effort, who have moved to other places, and, where there were churches, have united with the churches there. So let us not rashly lose sight of the vision we have seen on the mount of united, non-sectarian, consecrated effort. Rather, let us determine to do more and pray more for Brother Kagami and the people of Karuizawa, lest we block the way in which God has led us for His glory. The records of four and five years ago show that some are now giving little more for the year than formerly for three months, and this year, with a larger constituency than ever, we find a deficit reported, although the entire annual expense of this work was only 489 *yen*. As a community, largely made up of Christian workers, we do not spend less on athletics, nor have we

cut down our general living expenses, but, unconsciously, no doubt, we have cut down our contributions to the evangelistic work of Karuizawa. Let us rally to the support of our own chosen work and our faithful co-worker, Brother Kagami, and make this work more a matter of prayer than ever before.

DANIEL NORMAN.

Village Evangelization.

[The following is a greatly condensed abstract of a Report of a Special Committee —Revs. A. D. Hail, D.D., (Chairman), J. B. Ayres, Harvey Brokaw, J. G. Dunlop, J. B. Hail—edited by Mr. Brokaw, and read by him before the annual meeting of the West Japan Presb. Mission in July, and before the Presb. Council of Missions, in August. Mr. Brokaw left the preparation of the abstract to the discretion of the EDITOR.]

The present is a new crisis in Japan's evangelization. Standing at this crisis it behooves our Mission wisely to look backward and to look forward. Looking backward, it can be said "the occupancy of Japan has made a good beginning." The cities and towns are occupied for Christ. But this strategical position calls for a sweeping advance. A task is before us that is difficult eno to daunt the stoutest hearted. *Why has the task been so long neglected?* 1. "Lack of funds." 2. "Inadequate force," and this force largely engaged in educational or institutional forms of work, compelling the keeping of hours at the place of residence. 3. "It was missionary strategy to occupy the big centers." That is the natural order here, and in every other land where there is a highly organized civilization. We have in many respects conditions similar to those of the Roman Empire, in which the first Christians worked, and to charge the missionary body in Japan with neglect of the village, is as reasonable as to find fault with Paul and his fellow workers for confining themselves largely to Rome, Corinth, Philippi and Thessalonica, instead of going out to the villages. 4. The passport system. It is very hard, even if it is at all desirable, to overcome the precedents, the methods and the centralization compelled by those passport days. 5. The power and place of the temple and priest must be remembered. In the nearly four thousand towns and villages of our Mission it is safe to say that there is hardly one without its temple and its priest. These give a solid stone wall of opposition to Christian work. 6. Another hindrance to village evangelization has been the disinclination of the average Japanese church member to tell "the old, old story" to others, especially when away from his church center, when returning to the family village, or when itinerating in the interior. Such a thing as a group of Christians in an interior village in Japan, produced by itinerant Japanese Christians, is so scarce as to be almost unknown.

The statement of the problem. 1. The missionary force. Reckoning our field as that in which we have work as a Mission, we have a population of 11,905,677. In the nineteen cities, there is a population of 2,617,175. In these nineteen cities, there are thirty-seven of our own missionaries. Five are in the country, if we count the three living on the trolley lines in the Osaka suburbs. At most, then, we have five in a country population of 7,351,511. Those of us in the work are busily and profitably engaged. We can not do what we do now, and take on a new department of work. It is absolutely necessary if we are to take up this work effectively, that we have substantial missionary reinforcements. 2. The Japanese force. Six-sevenths of the pastors, evangelists and Bible women are in the city work. Almost none of the other seventh are doing real village evangelization. There must, therefore, be special, practical training of men in seminaries, and a larger number of girls trained for Bible women or pastors' wives. 3. Statistics of the field. Summary of the Mission. Taking 11,905,677 as the total popula-

tion of our Mission field, of this 2,617,175 or 25 per cent., is in the nineteen cities, and Christian work is being done in all of them. In the forty-six towns over 10,000, there is a population of 651,881, and thirty-two of these towns have the gospel preached to them. There are one hundred ninety-seven towns between 5,000 and 10,000, with a population of 1,285,312, and seventy of them are being evangelized. There are 3,756 villages, with a population of 7,351,511, and only twenty-one of them have any Christian work. Sixty-two per cent. of the population of our field is village population under five thousand. Outside the cities there is a population of 9,288,502 or 78 per cent. It is noticeable how closely this comes to the estimate of 80 per cent., which is usually given for the rural population. Christian work (of all Protestant denominations) is being done among 3,368,254 people, or thirty per cent. of this country population. A population of 8,337,423 souls, or about seventy per cent., is practically outside the touch of the gospel.

Is it expedient to begin the task now? 1. One of the committee says, "Obedience to the command of our Lord leaves no room to discuss the matter." Another, "This is not a question of advisibility. It must be done." 2. The chairman says, "We have secured our base of operations and the next thing is to operate. It is necessary for the health of the Japanese Church. Expansion is the object of its existence and it must expand or be extinguished." 3. "It is now a moral and social crisis in the country districts that only Christianity can adequately meet," says another. 4. "It is necessary, to keep down friction with the leaders of the Church. 'Two of a trade never thrive,' applies to Christian workers." 5. We must show how by doing the work ourselves, and it will not be long before many [Japanese] will emulate our example.

The methods to be used. 1. Frequent workers' meetings for a whole district, for conference, prayer and Bible study is of immense importance. 2. The best method for Japan always is one of the apostolic methods, the quiet one of teaching in a private house, the home of some sympathetic friend or inquirer. 3. Many teach English or Bible or both to normal school-boys, who later go out to country places, either open Christians, or secret, but convinced, believers. By following up such men with literature and visits, a strong influence will gradually be obtained. 4. Systematic visiting of schools, village offices, and at the homes of other influential people. Opportunities should be given to those visited to return visits at the missionary's or evangelist's inn, to chat and ask questions, especially about the gospel. 5. Meetings at inns and at young men's clubs may often be arranged. Roadside preaching may be done almost anywhere. 6. A great deal may be done by use of some little religious paper, accompanied by correspondence and a loan library. Inquirers must be followed up by personal visitation and instruction. 7. Why may not groups be organized, and leaders set over them, as in other lands?

Relying upon His secret and constant and energizing presence, let us press forward joyously and with full assurance of victory, to conquer the villages of Japan for Christ.

HARVEY BROKAW.

Summer Experiences in Hokkaidō.

If you will look on a *large* map of the Hokkaidō you will find Ōmu on the northeast coast, between Wakkanai and Mombetsu. It is reached by a *Nippon Yūsen Kaisha* boat from Otaru, in a day and a half, or by train to Nayoro, and then sixty miles over the mountains, on horse-back. My Japanese teacher and I took the former route, and found ourselves looking at a line of low, shingle-roofed, frame houses, extending perhaps half a mile along the beach, with some low wooded hills as a back-

ground; this was Ōmu. We soon landed from the row-boat that had brought us ashore, and were cordially greeted by Mrs. Matsumoto, wife of the only doctor within many miles, who was to be our hostess. It was only a step to their long, low house, whose front is a hospital, and the back—the room we had, indeed—a kindergarten; for Mrs. Matsumoto is a graduate of the mission girls' school at Hiroshima and a very active Christian, carrying on a Sunday-school for children Sunday afternoons, and a little meeting for adults Sunday evenings. Her husband is not a Christian, but evidently offers no opposition. He is a Hokkaidō enthusiast, never failing to impress upon us what an ideal climate it is, that there are never any contagious diseases, nor any earthquakes, nor fires, nor floods, nor lightning; while he would go on to describe the delights of the winters when the sea is frozen so far out and so covered with snow that you can't tell what is land or what sea, and they go out on the sleds, and cut holes in the thick ice to fish for herring. The great industry of Ōmu is fishing, and the fish most plentiful, are *masu* (salmon trout), herring, and *hotategai* (scallop), the shells of which lie in great heaps along the beach. There is also much sea-weed, of various varieties, in the water near the shore. This and the many sharp-edged shells do not exactly add to the pleasures of sea bathing, as we discovered.

During the first nine days of our stay we were not particularly impressed by the much heralded charms of the climate, as it rained almost constantly for seven of them, and, more or less, on the other two, and was so chilly we were glad of the few warm clothes we had brought with us, as well as the charcoal fire; but after that we had continuous "weather," in the Japanese interpretation of the word, leaving nothing to be desired; for, even at midday, the sun was not at all oppressively hot, and there was always a delightful vigor and freshness in the air. The mountains were too far off for us to do any rambling over them, but we enjoyed exploring a good road back of the village connecting with the next, along which were many wild flowers; the sea and mountains were visible part of the time. You realized that horses took the place of *jinrikisha*, when you looked at the tracks along this road and met so many horsemen passing. Once we rode horses along the beach to Motoinep (an *Ainu* name), about two miles distant. We were shown over a most prosperous-looking saw-mill, and entertained by the owner's wife, who is a friend of Mrs. Matsumoto's. She and her husband are Christians; she conducts a little Sunday-school for the village children, so a lot of them came to see the curiosity, a foreigner, and she asked my teacher and me to say a few words to them.

We met the three other Christians of Ōmu, besides two or three non-Christians, who seemed interested in the little, informal Sunday evening service. So far as I know, this and the Sunday-school were the only religious services of any kind in the place, as there was no temple nor shrine there. Mr. and Mrs. Pierson visited Ōmu in the spring and the people were still talking of that visit, which seemed to have given quite an impulse to the Christian work Mrs. Matsumoto is trying so bravely to carry on.

(Mrs.) Amanda A. Walker.

Homeward Bound.

Siberian Railway, beyond Irkutsk, July 17.

I wish I could begin at the beginning and tell you all the good times we have been having. From Tsuruga we were all sick all the way, so we saw nothing but the cabin till Tuesday morning. [Boats leave Tsuruga Sunday.] The thing that brought me round was a dish of ice cream.

On landing everything is done by the

boat and train people, so that wayfaring women tho such as we, could not err.

We had a lovely day in Vladivostok. Most of our time we spent in looking out of our hotel window at the people. We went to the hotel near the station; it was very comfortable. Though we might have stayed on the boat all day, a little more cheaply, we preferred to leave the scene of our misery as soon as possible. As it was, we enjoyed ourselves thoroughly at a cost of five *yen*. Vladivostok is the quaintest town, and the air was so good after Japanese *nyūbai* [rainy season]. It is built, like Nagasaki, up the sides of several hills, around a lovely harbor. The first sight of it was so *good*!—brick houses, chimneys, and such things. We drove to the hotel, in a filthy *drosky*, for such I took it to be,—a carriage with two horses, one of them with a high, wooden, triumphal arch over his neck—just like the pictures in a book I used to read when I was a child about nine years old—"Near Home, or Europe Described," a companion volume to "Far Off, or Asia Described." Well, any way, these *droskies* take the place of *jinrikisha*. The drivers are huge Russians, many of them convicts, we heard. They wear a tight, sleeveless basque of green or black velvet, attached princess-style to a full skirt or tunic of the same, reaching to the knees, a guimpe and full bishopsleeves of red—turkey-red,—loose cloth trousers tucked into high boots, and round peaked caps—all as dirty as the mischief!—but very picturesque and romantic when you think that they may be covering the form of some "poor exile to Siberia."

We saw also the filthiest Chinese it was ever my misfortune to behold; all the coolie work is done by them, and to say they are the dirtiest ragbags I ever saw is drawing it quite mild.

It is the vogue in Vladivostok for all the fashionables and the would-be fashionables to dress up in their best clothes about three o'clock and parade until about eight,—many officials of various sorts, ships' officers and others in uniform, walking up and down the street with ladies on their arms. Some of the ladies were beautifully dressed in the latest Paris mode, but most of them were two seasons behind the times—empire style. Others were plainly attired in a sort of adaptation of Russian dress—an embroidered blouse of bright silk, worn over the cloth skirt, and a veil or shawl over the head. It was all so interesting that we sat, for hours, looking at them. We went out for a walk, too, and climbed a hill from which we had a beautiful view of the harbor. We met a few smartly dressed tourists like ourselves, but most of the people were not "our sort." The sunset gun went off at 7.45—such a lovely, long twilight! and we sat at the window and listened to a band in the park, till it was time to go to the train.

We had absolutely no trouble about tickets or baggage, though we had to pay rather high prices to the porters to carry things into the train. The compartment is very comfortable, and I am glad to have a four-berth one—they are so much more airy than the two-berth kind. Our companion is a *person*. She is maid to a very disagreeable, old lady, who is taking herself and husband first class. The maid is busy there most of the morning, but we have her in the afternoon. She is clean and tidy, but not able to enter into any conversation. She asked if Lake Baikal were the sea, and is having a little flirtation with a young man next door. There is a window just opposite our door—in the hall-way, so that usually we have had plenty of air. We each have a corner, and quite a good deal of room for baggage. Bags of every sort, towels, umbrellas, etc., are hung aloft, so that above we look rather like a gipsy camp. We go into the dining car for breakfast and dinner—French breakfast of rolls, good butter and excellent coffee, for twenty eight cents. We make our own lunch while the person is out having hers. We go into the diner at night for dinner—soup and four courses, seventy-

five cents. Everything is very good. In the morning we buy a bottle of milk at some station, and dispose of it for lunch and four o'clock tea. We have just finished a lunch of cold tongue, crackers, strawberry-jam, pickles, *kasuteira*, peaches and milk—not too bad, *ne*? One thing which surprises me very much is that, whereas I thought two meals a day would be more than enough, I am quite ready for four!

Once or twice, for a few hours, we have had it very hot or very dusty, but most of the time we are very comfortable. At Irkutsk we changed to another train, in which the compartments are a trifle smaller, but still quite comfortable.

Lake Baikal, yesterday, was lovely beyond words. We woke up just in time to see the sun rising over it. I think, next to the sunrise on Mt. Asama, it was the most beautiful I have ever seen, for the lake was full of pearly mists, which just floated off, leaving streaks behind, and the reflections of sky and mountain were exquisite. We must have been quite seven hours skirting the lake—very close to the edge most of the way. Some boys were having a fine time in a boat, and a man looking like Tolstoi, clad in a red blouse, was fishing from a rock.

From Irkutsk on it has been much more hot and dusty, across a plain most of the way. This morning, though, was wonderful! We passed, just at breakfast-time, through the famous birch forests. I can not begin to tell you how beautiful it was; if I were an artist, I should paint it—sunshine on decoy, quivering leaves, silver trunks, green grass, a carpet of white daisies, fleecy clouds and blue sky over all! We stopped once at Nowhere, right in the heart of it, and in the silence I heard a cuckoo. Daisies are everywhere, to-day. We have reached the open country again, but the few trees are still birches. The thing I shall remember longer than any other is the beauty and variety of the flowers; each day brings some new ones. One day, it was banks of the bluest forget-me-nots, so near that I could almost have picked them; another day, we saw fields of yellow lilies; another, blue iris and white peonies, with golden-rod; yesterday, it was purple willow-herb; and, to-day, daisies. All along there is the most wonderful variety and profusion. If it is so beautiful in July, I wonder what it would be in June!

Yesterday we saw two things I haven't seen for five years—a barelegged boy riding a horse down to water, and some cows standing knee-deep in a stream. I've also seen an elm-tree and an arc-light. All across Manchuria there were herds and herds of cattle and numbers of horses; once, just at sunset, I caught sight of a drove of pigs under the care of a man whom I took to be the Prodigal Son—only, poor beggar! he was not, as I am, going back to my father's house. Every day brings us just so much nearer home, and we are so happy we don't know what to do.

[We are glad to present the above very interesting extract from the letter of a traveler across Siberia. So many of our Mission are going or returning, these years, to America by this route, that we are sure the above will be of value to those who have never taken the route, but are planning to do so, and of interest to those who have traversed the line.—EDITORS.]

Weld, Maine, Aug. 2, 1910.

NOTES ON OUR SIBERIAN TRIP.

In regard to tickets, if one goes by the International train, it is better to buy to Berlin, rather than to Moscow, as sleeping accommodations are needed, and it is cheaper to buy through to Berlin and stop over at Moscow. From Berlin on, sleepers are not needed, and tickets for short distances are not much higher than through tickets. There is room in the compartments of the International train to stow away a large amount of hand-baggage. Heavy baggage can be sent as freight by the *Nippon Yusen Kaisha* to London and kept in bond there in their docks.

Take along a good supply of fruit. Bread, milk and butter can be had at most of the large stations, and if a hot water kettle is taken, hot water can be had at the *samovars*, at many of the stations, and can always be had in the diner by paying ten *kopecks*. Long stops afford a chance for exercise. A two berth compartment is preferable to one for four, unless the four are agreed as to time of rising and retiring.

I should say that May is one of the best months for the trip, and warm clothing is needed. The following is a statement of the approximate expense as we found it, for one person.

Tickets Kyoto to Berlin, second class, including sleeper	152.58
Tickets Berlin to London, via Eisenach, Mayence, Cologne, Rotterdam and Harwich	18.42
Food, meals, (one meal a day in diner) tips, etc. (Vlad. to Moscow)	18.00
Hotel, two days in Moscow, four days in Berlin	12.15
A week in Germany from Berlin, hotels, meals, tips, etc	11.00
Washing	1.50
Total	213.65

J. D. DAVIS.

Karuizawa News Letter.

A new era has dawned for Karuizawa, and from now on we shall designate events as antediluvian and postdiluvian. The *Japan Mail*, of August nine, said, "Karuizawa is doing the same old things, in the same old way," but the next day that condition was washed away, and now we look back upon those same old ways with a good deal of respect.

BEFORE THE FLOOD.—In addition to the usual walks, tennis, concerts and teas, there was a continual feast of meetings of every variety, a feast which fortunately could be taken *a la carte*.

There were conferences of Presbyterians, Methodists, Disciples, Y.M.C.A., W.C.T.U., Kindergarten Union, Student Volunteer League, Bible League, Peace Society, a series of meetings for deepening the spiritual life, under the leadership of Mr. Buncombe and Mr. Wilkes, while the season closed with a course of lectures by Dr. W. W. White, of the Bible Teachers' Training School, New York. It hasn't all been recreation and meetings, for many younger missionaries have stuck valiantly to their Noss' Grammar and Elementary School Readers.

The American Board representation has been large, numbering fifty at a general picnic which included twenty children, beside a number of "in-laws."

THE FLOOD.—Streams were already full when there came the unprecedented rain fall of August ten—twenty inches on that day—fifty inches from August first to fifteenth (the annual rain fall in London being twenty-four inches). Gullies, brooks, and rivers vied with each other as to which should become the greatest, but in the end joined forces, pouring thru the town and over the plain in one wild surging sweep of destruction. To contend with this unloosed force of nature almost every able bodied man, irrespective of nationality or calling, worked night and day, for five days, in the drenching rain and rushing waters, where logs and boulders were being hurled along with a deafening roar. All night the sky shone with the light of kerosene flares as the squads of men worked here and there, trying to turn the water from the village or from houses threatened with destruction. At times they would seem to get it under control, and the men would turn in for a much needed rest, when the alarm-bell would ring through the village, and word would pass from house to house, "Another call for help," and the men would wearily don their wet clothing and go at it again. It was work that demanded strong men, but the women, too, had their share to do and to bear; hot food and dry clothing to be provided night and day taxed their ingenuity, while many helped outside, forming in line to pass stones for the dams. Many

THE FLOOD OF AUGUST, 1910, AT TOKYO. SCENE AT MINAMI GESUI, HONJO.

THE FLOOD OF AUGUST, 1910, AT TOKYO. SCENE AT ROKKU, ASAKUSA PARK.

families had to leave their houses in the darkness and drenching rain and rushing torrents, sometimes having to move on two or three times, as the flood spread. Had it not been for these unremitting efforts, the loss of houses would have been great; as it was only two large houses, Mr. Pedley's and Mr. Klingman's, and sixteen small houses were swept away. Those were strenuous days, but they were lightened by the cheerful courage of both sufferers and workers, days in which there was a great deal of human nature shown, and of a kind to increase one's belief in the brotherhood of mankind. A notice was posted during the seemingly never-ending rain, "A reward offered any one who can find a silver lining." Many seemed to find it and in spite of lame backs and bruised legs, the jokers kept on joking. There certainly was ample occasion for it, on the score of the costumes one saw—costumes such as Karuizawa will never behold again.

After the Flood.—The doctors, the umbrella menders and the photographers got busy. A lively scramble for hill lots ensued, for the lower, southern and western parts of town are wide, stony, river-beds, and many houses which escaped destruction will have to be moved. Many other houses have been dug out, and are being raised where they stand. No sooner had the rain ceased than a subscription list was started bringing in two thousand *yen*, of which three hundred each was given to the two missionaries who had lost their houses, six hundred *yen* to the village sufferers, where the loss especially in ruined gardens was great, and eight hundred is to be used for outside relief work.

We have greatly appreciated the kindness of the Governor of Nagano *Ken* and other men of means, in their solicitude for the welfare of the thousand foreigners cut off from their sources of supplies. They sent in generous gifts of beef and pork to be sold at ordinary rates, the proceeds to be used for the village sufferers. The Red Cross Society also sent doctors and nurses to look after the welfare of the community. This experience has been one to bring the community together and to make all realize the meaning of the word brother.

(Miss) Gertrude Cozad.

Summering in Hyuga.

Advantages—No trouble from packing up and unpacking consequent on going elsewhere; no tedious travel; every convenience for house-keeping; "garden sas" from our own vine and fig tree; student household all away and quiet reigns at home; ideal sea bathing conveniently near, with fine beach, fine surf, fine waves, fine grove of pines, at the sea-side, fine sea air and few or no people there to molest or make afraid; weather not unendurably hot, and a blanket generally needed on the bed at night; the world in general going much slower than usual; conscience easy as to taking time for the second most important things, which could be left undone in the pressure of the most important work during the rest of the year; a chance to help tired evangelists while they rest a little; some unusually good opportunities for personal evangelistic work not obtainable at other times; a good time for out-of-doors lantern meetings, of which I have already had eight or ten this summer. Two were in a wide, grassy place beside the road, in a section of Miyakonojo, one at Yamanokuchi (my first meeting there) in the open space in front of the *basha* station, one at Tano under a roof, but otherwise out of doors; two in the Nakamura section of Miyazaki, across the river, in the small park, just at that end of the long bridge; and two on the wide, grassy street-side, just back of the *kencho*. Hundreds attended every meeting, most of whom had never heard details of the life and teachings of Christ, and who could not be gotten into a church to listen. Two-

thirds of each audience were adults. The listening was always ideal, tho out of doors and in complete darkness, and most of the listeners were standing thru nearly or quite two hours of the lectures, on almost nothing but just the life and teachings of Christ, and that, too, when a foreigner was attempting to do the talking in Japanese. I go over the whole life of Christ in two lectures; of course I am able to give only some of the most important of His teachings and doings. The story holds the crowds wonderfully; and I find that the last week of His life is the part that holds them the most intensely interested. The "old, old story" presented in its naked simplicity *does* interest people. In places like Miyazaki and Miyakonojo I make the meetings sectional, inviting only the people of the particular section of the town where the meeting is to be held. A printed announcement of the meeting is put into every house in the section, together with a copy of *Morning Light* or *Shōnen Shimpo*, according to conditions,—perhaps both where there are children. This gives something to read like an up-to-date tract; and the distribution affords an excuse for a call, and more or less talk in each house; and some surprises are met with, indicating interest undreamed of. Any trusty boy could do this advertizing, but I do most of it from choice, for the sake of the opportunity to meet the people in their homes. At Yamanouchi, a crowd of school boys and girls eagerly went with me all over town, and did most of the work, running themselves pantingly hot, in rivalry to do the most. At Tano preparations had been made by the children's "Sunday Club," organized a year ago with fourteen members, and now numbering about one hundred. The organizer and leader is a member of the Miyakonojo Church, now living there, one of two Christians in that town. They meet every Sunday afternoon, and are learning much about Christianity and other things worth while. This was my first meeting there. Their executive committee—several of the oldest boys—met me at the *basha*, took charge of my baggage, inquired my wishes, did the gracious acts in good style, and were on hand to help in the evening. They had arranged a welcome meeting, combining with it a celebration of the first anniversary of their organization. The afternoon was given up to this. The exercises were mostly speeches and declamations selected or composed by the speakers themselves, of a minute or two in length, by thirty or more of the children, and delivered with a vim; the whole gathering was a very interesting one; of course I was given a chance to talk to them. The evening crowd was a large one.

At Nakamura several of the older Sunday-school boys eagerly volunteered to take around the advertizing material, and we divided up the work, making it easy for all. Their eager interest to help was very noticeable. The boys there who go to Sunday-school, are very much persecuted by their schoolmates, but that only makes them the more loyal to their Sunday-school. Their teacher, the Bible woman, gives them a play-time once a week at our house.

The usual Hyuga young men's summer gathering, at Miyazaki, convened for two days of speech-making and sociability. This is the fourth gathering of its kind; students of former days are back and share helpfully in the meetings here.

Ten days of each month, according to promise, for this year, are given to Miyakonojo, and they are made busy days of calling, Bible teaching, helping in the work of two Sundays, and in one or more other public meetings. Four times I meet with a large class of army officers at the barracks, for work in English. This city is growing rapidly. It now counts its population at twenty thousand. Roads are being widened and new ones made in different parts of the town. Many new houses are being built, and, with the coming of the

garrison, many new ideas have come to this extremely conservative old town, and new life is evident there. The church work is not booming yet, but we are expecting better and better things in this line also. We remember: "Your labor is not in vain."

In general, prospects thruout the province are very encouraging. We advise people to come to Hyuga for a comfortable, restful summer, and to camp out on our wide verandas, or in our shady front yard, or among the pines at the beach. [We take it this advice is intended as a bit of facetiousness.—Ed.]

Cyrus Alonzo Clark.

My First Experience of a Flood.

We set out in a steady rain, on Monday, August eighth, for Nikko, an unsuspecting dozen of Karuizawa visitors, under the protection of Mr. and Mrs. Cobb. The rain continued through subsequent days, and led us to cut short our visit. At 2 p.m. we found our train stranded at Honjō, thirty-seven miles from Karuizawa. A washout was feared. At six o'clock word came that the road was impassable. The tracks were a foot under water and it was still raining steadily. We must wait overnight. Though we travelled third-class, the conductor put at our disposal a first-class car, and the station-agent furnished a brazier. Mr. Cobb constituted himself a scouting-party, and bought a kettle and some eggs, which with the remnants of our luncheon, made a good supper, and we passed the evening pleasantly enough in our "private car," with songs, stories and games.

Next morning dawned bright and clear, and we were able to venture forth from our ark to the platform. When we looked off and saw Mt. Asama in the distance, it seemed indeed as though a dove had brought a leaf back to us. But still the tracks stood under water, and a siding opposite our own track was a swift river; the bridge to town was entirely swept away. We learned afterward that in the previous twenty-four hours the rain-fall in Japan had somewhat exceeded the average yearly precipitation in London.

During the day we heard various rumors; one of these was that trains might not be running for ten days. This set us to planning, and next morning two of the party started ahead on foot to investigate. From Shimmachi they telephoned back that the road was now passable, and that a boatman had been engaged to ferry us across the river beyond. Thereupon we loaded our luggage on the backs of coolies, and walked to Shimmachi. The railroad was badly washed, and the bridges had sagged, but the worst effect we found was in a poor district of Shimmachi. The whole region had evidently been a river-bed for the flood, which had swept the poor little houses along like paper, leaving nothing but devastation behind. We had to walk over shop-keepers' wares, water-soaked straw mats, even portions of roofs. Rice-fields were ruined; and people wandered about disconsolately on the ground where their homes had been, with literally nothing left to their possession.

The river had been impassable for two days, and was still very turbulent. As we crossed we observed the deep strata of silt which had evidently come down within the previous two days, imbedding all the undergrowth on the banks, and quite changing the level of the stream. Arrived on the other side, after much delay we procured a stage to take us to Takasaki, where we would spend the night. On this day our rations consisted of whatever we were able to buy—largely stale bread and fruit, with some chocolate which some one had brought.

That night the rain set in again, but we resolved next morning that we would not be daunted by the weather, but would push on and reach Karuizawa as soon as possible; so we checked our luggage to

come on whenever the railroad might be running again, and made ourselves as weather-proof as possible, raising our clothes beyond the reach of mud and water. Our haste was checked by many delays; there was another river to be crossed, the Karasugawa, before we could begin our day's tramp, and there were many people wishing to cross. We found that the railroad bridge here had not gone down until the previous night; the river was a raging torrent, and the boats had considerable difficulty in crossing. When we reached the farther side we took a short cut across the hills. The path had slipped badly and we were frequently obliged to wade thru the paddy-fields. The rain continued, but we discovered that the only way of really enjoying walking in the rain is to get so wet that a little more is not noticeable. We *could not* have been wetter—but by keeping in motion we were not chilled. The disagreeable part came next morning, when we were obliged to get into the same clothes, which, in the overcrowded inn at Matsuida, had no proper chance to dry.

On this day we followed the railroad all the way, except where it had been buried by landslides, or washed away completely. Mr. Cobb, our good conductor, had laid in ropes, which came into good service in helping the women over one or two steep chasms, where the bridges were impassable or dangerous. We came to feel very intimately acquainted with the twenty-six Usui tunnels, which in fair weather we come thru so thoughtlessly. People living near the tunnels, whose houses had been engulfed, had taken refuge inside, with whatever effects they had been able to rescue. One of them afforded us shelter, when we stopped to eat our frugal portion, which consisted of cold potatoes and eggs, unsalted; but indeed, it seemed a feast.

Coming thru the tunnels, Sunday forenoon, we were not quite certain whether there was real danger or not; but we were all footsore, and, needless to say, wet, and *very* dirty, and "Karuizawa" seemed a word to conjure with. And when we had left the last tunnel behind us, and discovered that the rain had ceased, and we were almost home, we all halted, and joined in singing the doxology.

(Miss) Rosamond Cozad Bates.

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